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INSTRUCTI

The Younger Sort

cording to the lesser Catechism of the last
Reverend Assembly of Divines, specially [illegible]
for *Governours* of *Families*: humbly [illegible]
mitted to the Judgment of the [illegible]
Godly and Judicious [illegible]

THEOLOGICAL SEMINARY
NEW

By *THO. LYE*, Minister of the
GOSPEL.

LONDON,

inted for Peter *Par*[illegible]
bill, over against [illegible]

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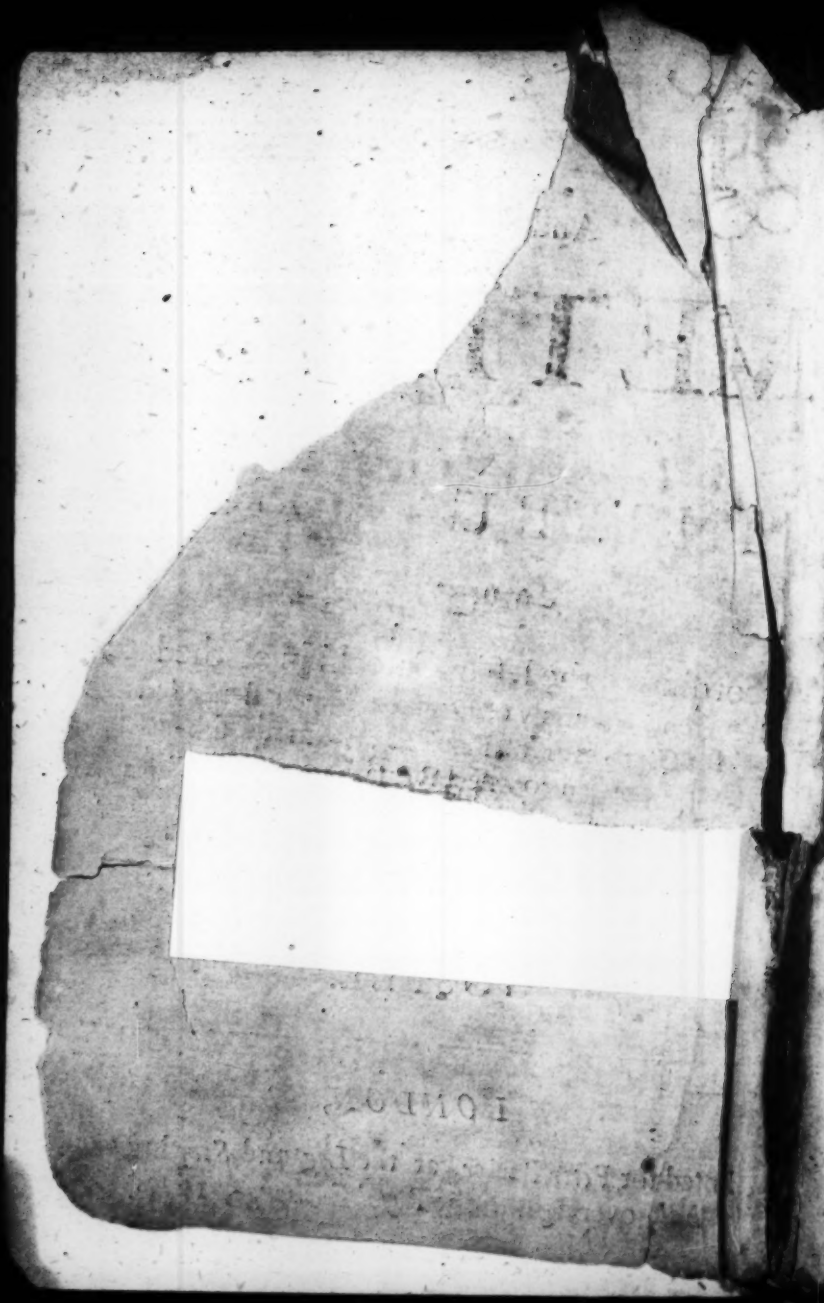

Plain Directions *for the more Profitable use of this Book, laid down in a Way of* Practical Examination *on the first Answer; with the Scriptures Annexed.*

In which Familiar and Rational Method, *you may easily proceed to* Examine *upon every* Answer, *and Scripture, in the whole Chatechism.*

1. GEneral Instructions.

1. I advise that the whole Catechism may be gone through constantly *once a Month.*

To this end I have divided it into *thirty* parts, and fixt the day of the Month at the head of every part in the *Margent.*

2. Let it be *once* or *twice* distinctly *read* over, and that by parts, *so much only* at a time, as is allotted for one day. As for example, From the first to the fifth question, the *first* day: From the fifth to the ninth question, the *second* day; and so on to the end.

3. When you first begin to examine your Family, let them answer *only within Book*: and after you have once, or twice, so gone through the Catechism, and that you perceive their understandings to be somewhat inlightned, *Then, and not till then*, let them be required to answer *without Book.*

4. In all your Examinations through every Answer, and Scripture of the Catechism, keep close, and constant, to these *seven principal Rules*; and the *Questions*, that flow naturally from them. 1. Par-

2. Particular Examination on the first Answer, according to seven *Rules of Method*, proposed to be observed in Catechising.

Q. How many Rules are there to be observed in Catechising.

A. Seven.

Q. Which is the first Rule to be observed in Catechising.

A. Let the Question be barely Propounded, and the Answer returned.

Q. What is the chief end of man?

A. Mans chief end is to glorify God, and to enjoy him for ever.

Q. What is the second Rule?

A. Try the childs understanding, whether he doth discern Truth from Falshood.

Q. How shall the Child manifest that?

A. Only by saying yes, or no, to such short Questions, as may be raised from the preceding answer.

Q. Why is this necessary?

A. Because to repeat words, and not to understand the Truths contained in them, is but to act the Parrot, and Profits very little.

Q. What Book may be of singular use to help us so to examine?

A. The learned Doctor *Wallis* his explanation of the Late Assemblies Shorter Catechism.

Q. But how must the Child be made to say Yes, or No?

A. Without book only.

Q. What

Q. What is the chief end of Man? is it to see himself? or to make himself great?

A. No.

Q. *Or to enjoy the profits, or pleasures of the world?*

A. No.

Q. *Or is it to glorifie God, and to enjoy him for ever?*

A. Yes.

Q. What is the third Rule?

A. Try the childs ability to express his knowledge of the meaning of every hard, and difficult word, or phrase, in the preceding Answer.

Q. What reason is there for this?

A. Because we cannot rightly apprehend Truths, unless we clearly understand the meaning of those words, in which Truths are wrapt up.

Q. What may be of special use for an help to the child herein?

A. Those two Alphabetical Tables annexed to the Chatec'ism at the end of the Book.

Q. How may I find any difficult word in the Tables?

A. Mark with what Letter it begins, and then look for it under the same Letter in the Table.

Q. What mean you by this word—*Man*?

A. *See 'Second Table under M.* — *That is* from Humane, which hints to us the Dust of the ground, out of which Mans Body was at first made.

Q. What mean you by these words—*End of Man*?

A. *See first Table under E. That is*, That which God chiefly intended in creating Man, and at which

Man ſhould principally Aim, in all his Thoughts, words, and actions.

Q. What is it to *glorifie God?*

A. *See firſt Table under G. That is*, Highly to eſteem, and to declare, or make known the ſurpaſſing worth, excellency, and praiſe of God,

Q. What is it to *Enjoy God?*

A. *See the firſt Table under E. That is*, To delight ones ſelf in the gracious, and glorious preſence of God, and to have ſweet communion with Him.

Q. What is the fourth Rule?

A. Draw the whole Anſwer into ſeveral Doctrinal Propoſitions, if it contains more than One: and bid the child prove each of them by Scripture, and tell you eſpecially, where the force of the Text lies, that more immediately reſpects, and proves the Doctrine.

Q. Why ſhould the Anſwer be drawn into ſeveral doctrinal propoſitions?

A. For two Reaſons.

1. Becauſe there are ſeveral diſtinct Truths contained in ſeveral Anſwers of the Catechiſm.

2. Becauſe the more diſtinctly, and particularly, any Truth is propoſed, the more capable the Childs underſtanding is to apprehend it.

Q. Why muſt the Child prove each of theſe Doctrinal Propoſitions by Scripture?

A. Becauſe the Holy Scriptures are the only Foundation, and Touchſtone or proof of Infallible, and ſaving Truth.

Q. Why

Q. Why must the Child tell you especially, where the force of the Text lies, that more immediately respects, and proves the Doctrine?

A. Because in many Texts of Scripture quoted to prove a Doctrine, The force of the proof lies not in the whole text, but only in some special Words thereof.

Q. How may it be known in what words the force of the Text lies?

A. By two things,

1. By the sense of the words themselves.

2. Those words wherein the force lies, are printed with a different Letter, or Character from other words of the same Text.

Q. Wherein lies the difference?

A. These are blacker and less Letters, The others are whiter, and bigger.

Q. But what if all the words of the Text be printed alike?

A. Then the force of the proof lies in the whole Text.

Q. How many *Doctrines*, or *distinct Truths* are there in this first Answer?

A. There are *Two*.

Q. What is the *first* Doctrine in this Answer?

A. That *Mans chief end is to glorify God.*

Q. How is this Doctrine *proved*?

A. It is proved out of 1 *Cor.* 10, 31. Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God.*

Q. Where lies the *force* of this Text to *prove* this Doctrine?

A. In these words, *Do all to the glory of God.*

Q. How *know* you, that the force lies in these Words?

A. By two things.

1. By the *sense* of the words themselves.

2. Because *these words are printed, with a different Character, or letter from other words of the same Text.*

Q. Wherein lies the *difference*?

A. *The words wherein the force lies are printed Text, with blacker, and less Characters:* The other, in whiter, and bigger Letters.

Q. But what if at any time *as it is very often in the Catechism,* all the words of the Text are printed *alike*?

A. Then the force lies not in any particular words of the Text, *but in the whole.*

Q. What is the *second* doctrine in this first Answer?

A. Next to the glorifying of God, to enjoy him for ever.

Q. Why say you so? This is no Doctrine: for A *Doctrine* must be *full*, and *perfect sense.*

A. It is so printed in my Catechism.

Q. It is so indeed. But here you must note with all care, *That when ever you are bid to draw a Doctrine, either from the Answer, or Scripture, you be sure to give full, and compleat sense.*

A. That's but fit indeed. But I know not how to help my self herein.

Q. To help you therefore, *look narrowly into your Chatechism, and there you shall find immediately after the Answer to the question some other words, which being added to what you have said, will make the sense full and compleat.*

A. I

A. I now ſee theſe words—*Mans chief end is* —ſtanding *juſt under* the Anſwer.

Q. Adde them then to the words you ſaid before: and now tell me, what is the ſecond Doctrine in this firſt Anſwer?

A. That *Mans chief end is, next to the glorifying of God, to enjoy him for ever.*

Q. Now indeed you anſwer rightly;
How is this Doctrine *proved*?

A. It is proved out of Pſ. 73.25,26. *Whom have I in heaven but thee!* and there is *none upon Earth that I deſides thee.* 26. My fleſh and my heart faileth, but *God is* the ſtrength of my heart, and *my portion for ever.*

Q. Where lies the *force* of this Text to *prove* this Doctrine?

A. In theſe words,— *Whom have I in Heaven but thee! none that I deſire beſides thee,* 26. *God is my portion for ever.*

And *Thus* you may *Examine* on all the Doctrines in any Anſwer, whether third, fourth, or fifth, *&c.*

Q. **What is the Fifth Rule?**

A. **Take the ſeveral Scriptures annexed to the Anſwer, and in order propoſe them diſtinctly to the child: and ask him, what he obſerves from them, and from what part of the Text eſpecially he draws his obſervation.**

Q. **Why is this advice given?**

A. **Becauſe the Scriptures are not at any time to be read but with ſpecial obſervation, for the exerciſe, and increaſe of our knowledge, and direction of our practiſe.**

Q. How *many* Texts of Scripture are there annexed to this firſt Anſwer? A. There

A. There are *two.*

Q. Which is the *First?*

A. It is 1 *Cor.* 1. 31. Whether therefore ye eat or drink, or whatsoever ye do, *do all to the glory of God.*

Q. What Doctrine do you observe from this Text.

A. I observe from this Text, that *Mans chief end is to glorifie God.*

Q. From *what words* of this Text do you observe that Truth?

A. From these words,—*Do all to the glory of God.*

Q. Why from these words?

A. Because the force of the Text, *from whence* this Truth is raised, lies in them.

Q. How know you that?

A. By *two* things.

1. By the *sense* of the words themselves.

2. Because *These words are Printed with a different Character or letter, from other words of the same Text.*

Q. What is the *second* Text of Scripture annexed to the first *Answer?*

A. It is, *Psal.*73.25,26. *Whom have I in heaven but thee*, and there is *none* upon earth *that I desire besides thee*, 26. My flesh and my heart faileth, but *God* is the strength of my Heare, and *my portion for ever.*

Q. What *Doctrine* do you observe from this Text.

A. I observe from this Text—that—next to the glorifying of God, to enjoy him for ever.

Q. Why say you so? This is no Doctrine: *for it is not full, and perfect sense.*

A. I find it so printed in my Catechism.

Q. It

Q. It is ſo indeed. However this is *no Doctrine.*

A. True. But how ſhould I *help my* ſelf herein?

Q. Do but *add* thoſe words, which are printed immediately after the Anſwer to the queſtion, to what you have ſaid, and the *ſenſe* will be *full*, and *compleat.*

A. *Mans chief end is next to the glorifying of God, to enjoy him for ever.*

Q. From *what words* of this Text do you obſerve that Truth?

A. From *theſe* words—*whom have I in heaven but thee, none that I deſire beſides thee. 26. God is my portion for ever.*

Q. Why from theſe words.

A. Becauſe the *force* of the Text, from whence this *truth* is rais'd, *lies in them.*

And *Thus* you may proceed, to *Examine* on all thoſe Texts in the Catechiſm, where the *force* lies in ſome *particular* Words. But

Note with all Care, that *If all the Words of the Text are printed alike, then the force of the proof lies not in any particular words of the Text, but in the whole, and the Doctrine is to be rais'd, not from any particular Words of the Text, but from the whole.*

For Example. The *ſecond Text* annext to the ſecond Anſwer, *viz.* 2 Tim. 3. 16. on which you may thus examine, as you may do alſo on all thoſe Texts of Scripture throughout the Catechiſm, all whoſe words are printed *alike.*

Q. What is the *ſecond* Doctrine in the ſecond Anſwer?

A. That *the word of God is the only Rule, to direct us, how we may glorifie God.* Q. How

Q. How is this Doctrine *proved?*

A. It is proved out of 2 *Tim.* 3. 16. *All Scripture is given by inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs.*

Q. Where lies the *force* of this Text to prove this Doctrine?

A. Not in any *particular* words of the Text, but *in the whole.*

Q. How know you, that the *Force* of the Text lies in the *whole?*

A. By two Things.

1. By the *ſenſe* of the words themſelves.
2. Becauſe *all the words of the Text are printed alike.*

Q. What is the *ſecond* Text of Scripture annexed to the ſecond Anſwer?

A. It is 2 Tim. 3. 16. *All Scripture is given by inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs.*

Q. What *Doctrine* do you obſerve from this Text?

A. I obſerve from this Text, that *The Word of God is the only rule to direct us, how we may glorifie God.*

Q. From *what words* of this Text do you *raiſe* this Doctrine?

A. Not from any *particular* words of the Text, but *from the whole.*

Q. Why from the whole?

A. Becauſe *the force of this Text, from whence this Truth is rais'd, lies in the whole.*

Q. What is the ſixth Rule?

A. Propoſe ſuch uſual Objections from Scripture,

ture, or Reason, as seem to contradict the Truths asserted.

Q. Why is this requisite?

A. Because the clearing of doubts, and Objections, makes much to the inlightning, and confirming of the understanding, in its clear apprehension of, and firm Assenting to any Truth.

Object. Man cannot glorifie God: For *if we be righteous what give we him?* Job 35.7. What glory can the light of a dim *Taper* add to the *Sun?* a finite *creature* to an infinite Creator?

Answ. We cannot indeed *give* any *real glory* to God, which he had not before in himself, and that from all Eternity. Only God commands, and expects, that both in *heart*, *lip*, and *life*, we should *lift up* his honour, *make his name, and praise known*; and this he is pleas'd to accept of, and own, as *a glorifying of him*, Psal. 50. 23.

Q. What is the seventh Rule?

A. Particularly improve, and apply the several Truths, which have been opened, and proved by Scripture.

Q. On what account ought this to be done?

A. Because the excellency of Truth lies chiefly in the improvement, and particular application of it, to the benefit of our selves, and others.

Q. How manifold is an Answer in the Catechism?

A. Twofold. Doctrinal, or Practical.

Q. What is a Doctrinal Answer?

A. That which laies down particular Truths to be known, and believed.

Q. How is a Doctrinal Answer to be applied?

A. Two wayes.

1. By way of information of the judgment in some particular consequences, which do naturally follow from it.

2. By way of Confutation of errors against it.

Q. What is a Practical Answer?

A. That which speaks concerning graces to be improved, duties to be performed, sins to be avoided.

Q. How is a Practical Answer to be applied?

A. Three wayes.

1. By way of Examination of our state, and wayes.

2. By way of Exhortation to improve those graces, and to perform those Duties.

3. By way of Dehortation, to avoid those sins.

Q. But what if the Answer be mixt, that is partly Doctrinal, and partly Practical?

A. Then let the improvement, or use thereof be mixt also.

Uses to be made of the two Doctrines in the first Answer.

1. Of the *first* Doctrine.

1. Information. Hence we *inferre* Gods infinite *condescension*, in that he is pleased to set a par *man*, that piece of *Earth*, for his own *praise*, and esteems his poor pitiful service, as a *glorifying* of him *Job* 7. 17.

2. Exhortation. Let man *mind* the *end* of his *Creation*,

Creation, and *Redemption*, and principally aim at Gods *glory*, in all his Thoughts, Words, and Actions, 1 *Cor.* 10. 31.

2. Of the second Doctrine.

1. Information. Hence we *inferre*, That Mans *Bleſſedneſs* or true *happineſs* conſiſts not in a confluence of all *Worldly* accommodations whatſoever, whether the ſweeteſt *pleaſures*, greateſt *riches*, higheſt *honours*, they being all vanity of vanities, and vexation of ſpirit, *Eccl.* 1. 1, 2.

2. Exhortation. In all *duties* to be performed, in all *ordinances* to be enjoyed, in all *graces* to be exerciſed, and improved; let man look at that which is his chief end and *happineſs*, namely, to *enjoy* Gods *gracious preſence* here, and to be fitted for communion with him in his *glorious* preſence hereafter, *Pſal.* 73. 25, 26.

FINIS.

AN

ABRIDGMENT

Of the late

Reverend Aſſemblies

SHORTER

CHATECHISM.

Fitted for the uſe of the *weakeſt* Capacities and *Memories.*

Queſtion I.

WHat *is God?*

Anſw. *God the* a *Father, Son, and Holy Ghoſt* is a (*b*) Spirit, (*c*) Almighty, of perfect (*d*) goodneſs, holineſs, (*e*) mercy, and (*f*) juſtice

a *Mat.* 28. 19. Go ye therefore and teach all Nations baptizing them in the name *of the Father, and of the Son, and of the Holy Ghoſt*

1 *John* 5. 7. For there are *three* that bear record in heaven, *the Father, the Word, and the Holy Ghoſt*; and theſe *three* are *one.*

b *Joh.* 4. 24. *God is a Spirit*, and they that worſhip him muſt worſhip him in ſpirit and truth.

c *Rev.* 4. 8. And the four beaſts reſt not day and night, ſaying, *Holy, holy, holy, Lord God Almighty.*

d *Mat.* 19. 17. Jeſus ſaid, *There is none good but One, that is God.*

e *Exod.* 34. 6. The Lord proclaimed, The Lord, *the Lord God, merciful, and gracious,* long ſuffering, *Ver.* 7. Keeping *mercy* for thouſands; *forgiving* iniquity, tranſgreſſion, and ſin.

f *Exod.* 34. 7. The Lord, that *will by no means clear the guilty viſiting the iniquity* of the fathers upon the Children.

Q. 2. *In what eſtate did God create or make man?*

Anſ. *God created man after* his own (*g*) Image, in (*h*) knowledge, (*i*) righteouſneſs and holineſs, entering into a (*k*) Covenant of life with him, upon condition of perfect obedience.

g *Gen.* 1. 27. So God created man *in his own Image* in the *Image of God* created he *him*, Male and Female created he them.

h *Col.* 3. 10. And have put on the new man, which is renewed in *knowledge*, after the *image of him* that created him.

i *Epheſ.* 4. 24. And that ye put on the *new man*, which *after God* is created in *righteouſneſs and true holineſs.*

k *Gen.* 2. 16, 17. The Lord God *commanded* the man, ſaying, of *every tree* of the Garden thou mayſt

mayſt *freely eat*. *Ver.* 17. But of the *tree of knowledge of good and evil*, thou ſhalt *not* eat *of it*, for in the day that thou *eateſt thereof*, *thou ſhalt ſurely die*.

Gal. 3. 12. The *Law* is not of faith, but *the Man that doth them ſhall live in them*.

Queſt. 3. *Did Men continue in that eſtate wherein he was created?*

Anſw. *Man fell* (l) *from that eſtate by ſin*, and ſo brought himſelf, and all mankind under the (*m*) wrath, and (*n*) curſe of God.

l *Gen.* 3. 6. When the *Woman* ſaw, that the *tree* was good for food, *ſhe* took of *the fruit thereof*, and did *eat*; and gave alſo unto her *husband* with her, and *he did eat*.

m *Epheſ.* 2. 3. Among whom alſo *we all* had our converſation in time paſt, in the luſts of our fleſh, and *were by nature the children of wrath, even as others*.

n *Gal.* 3. 10. *As many* as are of the *works* of the Law are *under the curſe*: For it is written, *Curſed* is every one that *continueth not in all things* which are written in the Book of the *Law* to *do* them

Queſt. 4. *What is ſin?*

Anſw. *Sin is* the (*o*) tranſgreſſion of the Law of God.

o 1 *John* 3. 4. Whoſoever *committeth ſin, tranſgreſſeth* alſo the *Law*: for *ſin is the tranſgreſſion of the Law*.

Queſt. 5. *By what means may man eſcape the wrath and curſe of God?*

Anſw. *Man may eſcape the wrath and curſe of God by* (*p Jeſus Chriſt*, the only (*q*) begotten Son of God, who became (*r*) man, being (*ſ*) conceived by the Holy Ghoſt, and born of the (*t*) Virgin *Mary*.

(p) *Acts* 4. 12. *Neither* is there *ſalvation in any other*, for there is *none other name* under Heaven given among men, *whereby we muſt be ſaved.*

q *John* 3. 16. God gave *his only begotten Son*, that whoſoever believeth on him ſhould not periſh, but have everlaſting life.

John 1. 14. *The word was made fleſh*, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father.

ſ *Luke* 1. 35. The Angel ſaid unto her, *The Holy Ghoſt ſhall come upon thee*, and *the power of the higheſt ſhall over-ſhaddow thee*; therefore alſo that holy thing, which ſhall be *born* of thee, ſhall be called the *Son of God.*

t Mat 1. 25. Joſeph *knew her not, till ſhe had brought forth her firſt-born Son*, and he called his name *Jeſus.*

Queſt. *What hath Jeſus Chriſt done for man?*

Anſw. *Jeſus Chriſt* underwent the (*u*) wrath & (*w*) curſe of God for man, being (*x*) crucified, (*y*) dead and (*y*) buried, He (*y*) aroſe again, (*z*) aſcended into Heaven, and ſitteth at the right

This is what ye Scriptures asserts Concerning Cts Decending into Hell whis there is various Conjectures about

(z) right hand of God the Father.

u *Isa.* 53. 5. He was wounded for our transgressions, He was *bruised* for *our* iniquities; the *chastisement* of *our* peace was upon *him*, and with his stripes we are healed.

w *Gal.* 3. 13. *Christ* hath *redeemed* us from the *curse* of the Law, being made a *curse* for us; for it is written, *cursed* is every one that hangeth on a Tree.

x *Mat.* 27. 35. And *they crucified him*, and parted his Garments, casting lots.

y 1 *Cor.* 15. 3, 4. Christ *dyed* for our sins according to the Scriptures, *v.*4. And *was buried*, and *rose again the third day*, according to the Scriptures.

z *Mark* 16. 19. So then, after the *Lord* had spoken unto them, *he* was *received up into Heaven*, *and sate on the right hand of God.*

Quest. 7. *How came we to be partakers of what Jesus Christ hath done for man?*

Answ. *We come to be partakers of what Jesus Christ hath done for man* by the (*a*) Holy Ghost.

a *Tit.* 3. 5, 6. According to his mercy he *saved* us by the washing of Regeneration & *renewing of the Holy Ghost*, v. 6. *Which he shed on us abundantly*; through Jesus Christ our Saviour.

Quest. 8. *After what manner doth the Holy Ghost make us partakers of what Christ hath done?*

Answ. *The Holy Ghost makes us partakers of*

what Christ hath done, by working in us (*b*) faith in Christ, and (*c*) repentance unto life.

b 1 *Cor.* 12. 3. *No* man can *say*, *that Jesus is the Lord but by the Holy Ghost.*

c *Rom.* 8. 13. If ye *by the spirit do mortifie the deeds of the body*, ye shall live.

Quest. 9. *What is faith in Christ?*

Answ. *Faith in Christ*, is a firm (*d*) believing that Christ is the only Lord and Saviour, and an hearty (*e*) acceptance of him accordingly.

d *Rom.* 10. 9. If thou shalt confess with thy mouth the Lord Jesus, and *shalt believe in thine heart* that God hath raised *him* from the dead, thou *shalt be saved.*

e *John* 1. 12. As many as *received* him, to them gave he power to become the Sons of God, *even to them that believe in his name.*

Quest. 10. *What is Repentance unto life?*

Answ. *Repentance unto life is* an hearty (*f*) sorrow for, and turning (*g*) from all sins unto God, with a full purpose of, and (*h*) endeavour after new obedience.

f *Joel.* 2. 12. Therefore also now saith the Lord, *Turn* ye even to *me* with *all* your *heart*, & with *fasting*, and with *weeping*, & with *mourning.*

g *Isa.* 1. 16, 17. Wash ye, *make you clean*, *put* away the *evil* of your doings before mine eyes, *cease to do evil*, v. 17. *Learn to do well*, seek *judgement*, *relieve* the oppressed, *judge* the Fatherless, *plead* for the widdow.

Qu.

Queſt. 11. *What is the rule of obedience?*

Anſw. *The Rule of obedience is* the (*h*) Moral Law contained in the Ten Commandments.

h *Deut.* 10. 4, 13. He wrote on the *Tables* according to the *firſt* writing, *the ten commandements*, which the *Lord ſpake* unto you in the Mount out of the midſt of the fire, in the day of the *aſſembly*, & the Lord gave them unto me.— Ver. 13. *To keepe the Commandments of the Lord*, and his ſtatutes, which I *Command* thee this day for thy good.

Queſt. 12. *Whearſe the ten commandments?*

Anſw. *God ſpeak all theſe words*, ſaying, *I am the Lord thy God*, &c. *Exod.* 20. 1, to 18.

Queſt. 13. *What is the ſum of the ten commandments?*

Anſw. *The ſum of the Ten Commandments, is*, to love the Lord our God, with all our heart, with all our ſoul, with all our ſtrength, and with all our mind, and our neighbours as our ſelves, *Luke* 10. 27. *Mark* 12. 30, 31.

Queſt. 14. *How doth the Holy Ghoſt work in us Faith in Chriſt, and repentance unto life?*

Anſw. *The Holy Ghoſt doth work in us Faith in Chriſt, and repentance unto life* ordinarily, by the (*i*) preaching & hearing (*k*) of the word of God.

Pſal. 19. 7. The *Law* of the Lord is perfect, *converting* the ſoul; the *Teſtimony* of the Lord is ſure, making wiſe the ſimple.

k *Rom.* 10. 17. *Faith* cometh by *hearing*, and *hearing* by the Word of God.

Queſt. 15. *How are Faith and Repentance ſtrengthened?*

Anſw. *Faith and Repentance are ſtrengthened* by the (*l*) ſame Word of God, by the (*m*) Sacraments, and (*n*) by Prayer.

l *Acts* 20. 32. I commend you to God and *the word of his Grace*, which is *able to build you up*, and to give you an *inheritance* among them which are *ſanctified*.

m *Rom* 6. 4. We are *buried* with him by *Baptiſme* into *death*, that like as *Chriſt* was *raiſed* from the dead by the Glory of the Father, even ſo we alſo ſhould *walk in newneſs of life*.

1 *Cor.* 11. 24. When he had given thanks, he *brake it*, and ſaid, *Take, eat, this is my body which is broken for you*, this do in *remembrance of me*.

n *Luke* 11. 13. If *ye* being *evil* know how to *give good gifts* unto your *children*, *how much more* ſhall your heavenly Father *give the holy ſpirit* to them that ask him?

Queſt. 16. *What is the word of God?*

Anſw. *The word of God* is the (*o*) Scriptures of (*p*) the Old, and New Teſtament.

o 2 *Tim* 3. 16. *All Scripture is given by inſpiration of God* and is profitable &c.

p *Epheſ.* 2 20 And are *built* upon the *foundation of the Apoſtles and Prophets*, Jeſus Chriſt him-

himſelf being the chief Corner-ſtone.

Queſt. 17. *What is a Sacrament?*

Anſw. *A Sacrament* is an (*q*) outward ſign and ſeal of the New Covenant.

q *Rom.* 4. 11. He received the *ſign of Circumciſion, a ſeal of the Righteouſneſs of faith*, which he had yet being uncircumciſed.

Queſt. 18. *What is the new Covenant?*

Anſw. *The new Covenant is* that wherein God freely offereth unto ſinners (*r*) life, and (*ſ*) ſalvation by Chriſt, requiring of them (*t*) faith in him that they may be ſaved.

r 1 *John* 5. 11. This is the *record* that *God hath given to us eternal life*, and *this life is in his Son.*

ſ *Acts* 3. 25, 26. Yea are the Children *of the Promiſe* and of the *Covenant* which God made with our Fathers, ſaying unto *Abraham*, and *in thy ſeed ſhall all the Kindreds of the Earth be bleſſed*, v. 26. Unto you firſt God having raiſed up his Son *Jeſus*, ſent him to *bleſs you*, in turning away every one of you from his *iniquities.*

Rom. 11. 26, 27. And ſo *all Iſrael ſhall be ſaved* as it is written, There ſhall come out of *Sion the deliverer*, and ſhall *turn away ungodlineſs from Jacob* ver. 27. — For this is *my Covenant* unto them, when I ſhall *take away their ſins.*

t 1 *John* 3. 16 God ſo loved the World, that he gave his only begotten Son, that *whoſoever believeth on him*, ſhould not periſh, but *have everlaſting life.*

Queſt.

Queſt. 19. *Which are the Sacraments, that ſignifie and ſeal the new Covenant?*

Anſw. *The Sacraments, that ſignifie and ſeal the New Covenant, are* (*u*) Baptiſme, and the (*w*) Lords Supper.

u *Mat.* 28. 19. Go ye therefore, and teach all Nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.*

w *Mat.* 26.26,27,28. And as they were eating, *Jeſus took bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my body,* ver. 27. *And he took the Cup, and gave thanks, and gave it them, ſaying, drink ye all of it,* ver. 28. *For this is my bloud of the New Teſtament, which is ſhed for many, for the remiſſion of ſins.*

Queſt. 20. *What is Baptiſme?*

Anſw. *Baptiſme* is the (*x*) waſhing with water in the name of the Father, and of the ſon, and of the Holy Ghoſt.

x *Mat.* 28. 19. See before *Queſt.* 19. *u.*

Queſt. 21. *What doth baptiſme ſignifie and ſeal unto us?*

Anſw. *Baptiſme doth ſignifie and ſeal unto us* the (*y*) waſhing away of our ſins by the (*z*) blood of Chriſt.

y *Acts* 22. 16. Ariſe and *be baptized, and waſh away thy ſins,* calling on the name of the *Lord.*

z *Rev.* 1. 5. Unto him that loved us, and *waſhed us from our ſins in his own blood.*

Queſt.

Queſt. 22. *To whom is Baptiſme to be adminiſtred?*

Anſw. *Baptiſme is to be adminiſtred* (only) to (*a*) believers and their (*b*) ſeed.

a Acts 8. 37, 38. *Philip* ſaid, if thou *believeſt with all thy heart, thou mayeſt*: And he anſwered and ſaid, I *believe that Jeſus Chriſt is the Son of God*, v. 38. *And he baptiſed him.*

b *Acts* 2. 39. The *Promiſe* is unto you, and *to your Children*, and to all that are afar off, even as many as the Lord our God ſhall call.

1 *Cor.* 7. 14. The unbelieving husband is *ſanctified by his wife*, and the unbelieving wife is *ſanctified by the husband*; elſe were your *children* unclean, *but now they are holy.*

Queſt. 23. *What is the Lord's Supper?*

Anſw. *The Lord's Supper* is the (*c*) giving and receiving of Bread & Wine according to Chriſt's appointment, in Remembrance of his death.

c 1 *Cor.* 11. 23, 24, 25. I have *received* of the *Lord*, that which alſo *I delivered* unto you, that the *Lord Jeſus the ſame night in which he was betrayed took Bread*, v. 24. *And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you, this do in remembrance of me*, v. 25. *After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, this Cup is the New Teſtament in my blood; this do ye, as oft as ye drink it, in remembrance of me.*

Queſt.

Queſt. 24. *What doth the Lords Supper ſignifie and ſeal unto us?*

An. *The Lords Supper ſignifieth and ſealeth* unto the worthy receivers the (*d*) feeding & nouriſhing their ſouls, by the body & blood of Chriſt.

d *Mat.* 26. 26. See before *Queſt.* 19. *w.*

Queſt. 25. *Who are the worthy Receivers of the Lords Supper?*

Anſw. *They are worthy Receivers of the Lords Supper*, that examine themſelves of their (*e*) Knowledge, (*f*) Faith, (*g*) Repentance, (*h*) Love, and (*i*) new Obedience.

e 1 *Cor.* 11. 28, 29. Let a man *examine himſelf*, and *ſo* let him eat of that Bread, and drink of that Cup *v* 29. For he that eateth and drinketh *unworthily*, eateth and drinketh *damnation* to himſelf, *not diſcerning the Lords Body.*

f 2 *Cor.* 13. 5. *Examine your ſelves whether ye be in the Faith, prove your own ſelves. Know ye not* your ſelves, how that *Jeſus Chriſt is in you*, except ye be Reprobates?

g 1 *Cor* 11. 31. If we would *judge our ſelves* we ſhould not be judged.

h *Cor.* 10. 16, 17. The *Cup* of bleſſing, which we bleſs, is it not the *Communion* of the *blood* of Chriſt? The *Bread* which we brake, is it not the *Communion* of the *bodie* of Chriſt? *v.* 27. For *we* being many are *one bread and one body*, for we are *all partakers* of that *one bread.*

i *Lam.*

i *Lam.* 3. 40. Let us *ſearch* and *try* our wayes, and *turn again unto the Lord.*

Queſt. 26. *What if perſons neglect ſelf-examination, before they receive the Lords Supper?*

Anſw. *Thoſe that neglect ſelf-examination, before they receive the Lords Supper,* are in danger to (*k*) eat and drink judgment to themſelves, being (*l*) guilty of the body and bloud of our Lord.

k 1 *Cor.* 11. 29. See before *Queſt.* 25. *e.*

l 1 *Cor.* 11. 27. *Whoſoever* ſhall *eat this* bread, and *drink this* Cup of the Lord *unworthily*, ſhall be *guilty of the body and bloud of the Lord.*

Queſt. 27. *What is Prayer?*

Anſw. *Prayer is* the offering up of our (*m*) deſires to God, in the (*n*) name of Chriſt, with (*o*) confeſſion of our ſins and (*p*) thankſgiving.

m *Phil.* 4. 6. Be careful for nothing, but in every thing *by prayer*, and *ſupplication*, with *thankſgiving*, let *your requeſts be made known unto God.*

n *John* 16. 23. Verily, verily, I ſay unto you, *whatſoever ye ſhall ask the Father in my name*, he will give it you.

o *Dan.* 9. 4. *I Prayed* unto the Lord my God, and *made my confeſſion*, and ſaid, O Lord, *&c.*

p *Phil* 4. 6. See before, *Queſt.* 27. *m.*

Queſt. 28. *What Rule hath God given for our direction in Prayer?*

An. The whole (*q*) word of God is of uſe to direct us in prayer, but *eſpecially* the Lords Prayer.

q 1 *John*

q 1 *John* 5. 14. This is the confidence that we have in him, that if *we ask any thing according to his will*, he heareth us.

Quest. 29. *Rehearse the Lord's Prayer?*

Answ. *Our Father, which art in Heaven, hallowed be thy name. Thy Kingdome come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdome, the power and the Glory, for ever, and ever, Amen.* Mat. 6. 9, 10, &c. *Luke* 11. 1, 3, 4.

Quest. 30. *What benefits have we in Christ upon our Faith and Repentance in this life?*

Answ. *We have in Christ upon our Faith and Repentance in this life* (r) pardon of sin, (s) power to become the Sons of God, and a (t) renewing of the Image of God in us.

r *Ro.* 8. 30. Whom he did predestinate, them he also call'd; & *whom he called, them he also justified.*

s *John* 1. 12. As many as *received* him, *to them gave he power to become the Sons of God*, even to them that *believe* on his name.

t *Col.* 3. 9, 10. *Ye have put off the Old man with his deeds.* ver. 10. *And have put on the new man, which is renewed in Knowledge after the image of him that created him.*

Quest. 31. *What benefits have we in Christ at death?*

Answ.

Anſw. *At death*, our (*u*) ſouls ſhall immediately paſs into glory.

u *Luke* 23. 43. *Jeſus* ſaid unto him, *verily I* ſay unto thee, *to day thou ſhalt be with me in Paradiſe.*

Queſt. 32. *What benefits have we in Chriſt at the Reſurrection?*

Anſw. *At the Reſurrection*, our (w) bodies alſo being raiſed up in glory, we ſhall be (*x*) acquitted by Chriſt in judgement, and made perfectly (*y*) bleſſed in the full enjoyment of God (*z*) for ever.

w 1 *Cor.* 15. 43. It is ſown in *diſhonour*, it is *raiſed in glory*. It is ſown in *weakneſs*, it is *raiſed in power.*

x *Mat.* 25. 33, 34. And he ſhall *ſet the ſheep on his right hand*, but *the goats on the left*, v. 3, 4. *Then* ſhall the King ſay *to them on his right hand, Come ye bleſſed of my Father, inherit the Kingdome prepared for you*, from the foundation of the world.

y 1 *John* 3. 2. Now are we the Sons of God, and it doth not yet appear, *what we ſhall be*: but we know, that *when he ſhall appear*, *we ſhall be like him*, for *we ſhall ſee him as he is.*

z 1 *Theſ.* 4. 17. *Then* we which are alive and remain, ſhall be caught up together with them in the clouds to meet the Lord in the air, and ſo ſhall *we be ever with the Lord.*

Queſt. 33. *What ſhall become of thoſe that never repent and believe?*

Anſw.

Anſw. *Thoſe that never repent and believe* beſides the (*a*) wrath and (*b*) curſe of God upon them in this life, ſhall (c) die in their ſins, and be (*d*) puniſhed with everlaſting torments in Hell Fire.

a *John* 3.36. He that *believeth* not the Son, ſhall *not ſee life*, but the *wrath of God abideth on him.*

b *Gal.* 3. 10. See before *Queſt.* 3. *n.*

c *John* 8. 24. I ſaid therefore unto you, that *ye ſhall die in your ſins*; for if *ye believe not that I am he, ye ſhall die in your ſins.*

d 2 *Theſ.* 1. 8, 9. *In flaming Fire, taking vengeance on them that know not God, and that obey not the Goſpel of the Lord Jeſus Chriſt*, v. 9. *Who ſhall be puniſht with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.*

Luke 13. 3. *Except ye repent, ye ſhall all likewiſe periſh.*

FINIS.

WING L 55

A PLAIN And Familiar METHOD OF INSTRUCTING The Younger Sort.

According to the leſſer Catechiſm of the late Reverend Aſſembly of Divines, ſpecially intended for *Governours* of *Families*: humbly ſubmitted to the Judgment of the Godly and Judicious.

By HO. LYE, Miniſter of the GOSPEL.

LONDON,

Printed for Peter Parker, at the *Leg* and *Star* in *Cornhill*, over againſt the *Royal Exchange*, 1673.

7 DEC 1960

Plain Directions *for the more Profitable uſe of this Book, laid down in a Way of* Practical Examination *on the firſt Anſwer; with the Scriptures Annexed.*

In which Familiar and Rational Method, *you may eaſily proceed to* Examine *upon every* Anſwer, *and Scripture, in the whole Chatechiſm.*

1. GEneral Inſtructions.

1. I adviſe that the whole Catechiſm may be gone through conſtantly *once a Month.*

To this end I have divided it into *thirty* parts, and fixt the day of the Month at the head of every part in the *Margent.*

2. Let it be *once* or *twice* diſtinctly *read* over, and that by parts, *ſo much only* at a time, as is allotted for one day. As for example, From the firſt to the fifth queſtion, the *firſt* day: From the fifth to the ninth queſtion, the *ſecond* day; and ſo on to the end.

3. When you firſt begin to examine your Family, let them anſwer *only within Book*: and after you have once, or twice, ſo gone through the Catechiſm, and that you perceive their underſtandings to be ſomewhat inlightned, *Then, and not till then,* let them be required to anſwer *without Book.*

4. In all your Examinations, through every Anſwer, and Scripture of the Catechiſm, keep cloſe, and conſtant, to theſe *ſeven principal Rules*; and the *Queſtions*, that flow naturally from them. 2. Par-

2. Particular Examination on the first Answer according to seven *Rules of Method*, proposed to be observed in Catechising.

Q. How many Rules are there to be observed in Catechising.

A. Seven.

Q. Which is the first Rule to be observed in Catechising.

A. Let the Question be barely Propounded and the Answer returned.

Q. What is the chief end of man?

A. Mans chief end is to glorify God, and to enjoy him for ever.

Q. What is the second Rule?

A. Try the childs understanding, whether he doth discern Truth from Falshood.

Q. How shall the Child manifest that?

A. Only by saying yes, or no, to such short Questions, as may be raised from the preceding answer.

Q. Why is this necessary?

A. Because to repeat words, and not to understand the Truths contained in them, is but to act the Parrot, and Profits very little.

Q. What Book may be of singular use to help us so to examine?

A. The learned Doctor *Wallis* his explanation of the Late Assemblies Shorter Catechism.

Q. But how must the Child be made to say Yes, or No?

A. Without book only.

Q. Wha

Q. What is the chief end of Man? is it to seek himself? or to make himself great?

A. No.

Q. *Or to enjoy the profits, or pleasures of the world?*

A. No.

Q. *Or is it to glorifie God, and to enjoy him for ever?*

A. Yes.

Q. What is the third Rule?

A. Try the childs ability to express his knowledge of the meaning of every hard, and dificult word, or phrase, in the preceding Answer.

Q. What reason is there for this?

A. Because we cannot rightly apprehend Truths, unless we clearly understand the meaning of those words, in which Truths are wrapt up.

Q. What may be of special use for an help to the child herein?

A. Those two Alphabetical Tables annexed to the Chatechism at the end of the Book.

Q. How may I find any difficult word in the Tables?

A. Mark with what Letter it begins, and then look for it under the same Letter in the Table.

Q. What mean you by this word—*Man*?

A. *See Second Table under M.*—*That is* from humane, which hints to us the Dust of the ground, out of which Mans Body was at first made.

Q. What mean you by these words--*End of Man?*

A. *See first Table under E. That is,* That which God chiefly intended in creating Man, and at which

Man ſhould principally Aim, in all his Thoughts, words, and actions.

Q. What is it to *glorifie God?*

A. *See firſt Table under G. That is,* Highly to eſteem, and to declare, or make known the ſurpaſſing worth, excellency, and praiſe of God,

Q. What is it to *Enjoy God?*

A. *See the firſt Table under E. That is,* To delight ones ſelf in the gracious, and glorious preſence of God, and to have ſweet communion with Him.

Q. What is the fourth Rule?

A. Draw the whole Anſwer into ſeveral Doctrinal Propoſitions, if it contains more than One: and bid the child prove each of them by Scripture, and tell you eſpecially, where the force of the Text lies, that more immediately reſpects, and proves the Doctrine.

Q. Why ſhould the Anſwer be drawn into ſeveral doctrinal propoſitions?

A. For two Reaſons.

1. Becauſe there are ſeveral diſtinct Truths contained in ſeveral Anſwers of the Catechiſm.

2. Becauſe the more diſtinctly, and particularly, any Truth is propoſed, the more capable the Childs underſtanding is to apprehend it.

Q. Why muſt the Child prove each of the Doctrinal Propoſitions by Scripture?

A. Becauſe the Holy Scriptures are the only Foundation, and Touchſtone or proof of Infallible, and ſaving Truth.

Q. W

Q. Why must the Child tell you especially, where the force of the Text lies, that more immediately respects, and proves the Doctrine?

A. Because in many Texts of Scripture quoted to prove a Doctrine, The force of the proof lies not in the whole text, but only in some special Words thereof.

Q. How may it be known in what words the force of the Text lies?

A. By two things,

1. By the sense of the words themselves.

2. Those words wherein the force lies, are printed with a different Letter, or Character from other words of the same Text.

Q. Wherein lies the difference?

A. These are blacker and less Letters, The others are whiter, and bigger.

Q. But what if all the words of the Text be printed alike?

A. Then the force of the proof lies in the whole Text.

Q. How many *Doctrines*, or *distinct Truths* are there in this first Answer?

A. There are *Two*.

Q. What is the *first* Doctrine in this Answer?

A. That *Mans chief end is to glorify God.*

Q. How is this Doctrine *proved*?

A. It is proved out of 1 *Cor.* 10. 31. Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God.*

Q. Where lies the *force* of this Text to *prove* this Doctrine?

A. In these words, *Do all to the glory of God.*

Q. How *know* you, that the force lies in these Words?

A. By two things.

1. By the *sense* of the words themselves.

2. Because *these words are printed, with a different Character, or letter from other words of the same Text.*

Q. Wherein lies the *difference*?

A. *The words wherein the force lies are printed Text with blacker, and less Characters:* The other, in whiter, and bigger Letters.

Q. But what if at any time *as it is very often in the Catechism*, all the words of the Text are printed *alike*?

A. Then the force lies not in any particular words of the Text, *but in the whole.*

Q. What is the *second* doctrine in this first Answer?

A. Next to the glorifying of God, to enjoy him for ever.

Q. Why say you so? This is no Doctrine: for A *Doctrine* must be *full*, and *perfect sense.*

A. It is so printed in my Catechism.

Q. It is so indeed. But here you must note with all Care, *That when ever you are bid to draw a Doctrine, either from the Answer, or Scripture, you be sure to give full, and compleat sense.*

A. That's but fit indeed. But I know not how to help my self herein.

Q. To help you therefore, *look narrowly into your Chatechism, and there you shall find immediately after the Answer to the question, some other words, which being added to what you have said, will make the sense full and compleat.*

A. I

A. I now ſee theſe words—*Mans chief end is* —ſtanding *juſt under* the Anſwer.

Q. Adde them then to the words you ſaid before: and now tell me, what is the ſecond Doctrine in this firſt Anſwer?

A. That *Mans chief end is, next to the glorifying of God, to enjoy him for ever.*

Q. Now indeed you anſwer rightly;
How is this Doctrine *proved*?

A. It is proved out of Pſ. 73.25,26. *Whom have I in heaven but thee!* and there is *none upon Earth that I deſides thee.* 26. My fleſh and my heart faileth, but *God is* the ſtrength of my heart, and *my portion for ever.*

Q. Where lies the *force* of this Text to *prove* this Doctrine?

A. In theſe words,— *Whom have I in Heaven but thee! none that I deſire beſides thee, 26. God is my portion for ever.*

And *Thus* you may *Examine* on all the Doctrines in any Anſwer, whether third, fourth, or fifth, *&c.*

Q. What is the Fifth Rule?

A. Take the ſeveral Scriptures annexed to the Anſwer, and in order propoſe them diſtinctly to the child: and ask him, what he obſerves from them, and from what part of the Text eſpecially he draws his obſervation.

Q. Why is this advice given?

A. Becauſe the Scriptures are not at any time to be read but with ſpecial obſervation, for the exerciſe, and increaſe of our knowledge, and direction of our practiſe.

Q. How *many* Texts of Scripture are there annexed to this firſt Anſwer? A. There

A. There are *two.*

Q. Which is the *First* ?

A. It is 1 *Cor.* 1. 31. Whether therefore ye eat or drink, or whatſoever ye do, *do all to the glory of God.*

Q. What Doctrine do you obſerve from this Text.

A. I obſerve from this Text, that *Mans chief end is to glorifie God.*

Q. From *what words* of this Text do you obſerve that Truth ?

A. From theſe words,—*Do all to the glory of God.*

Q. Why from theſe words?

A. Becauſe the force of the Text, *from whence* this Truth is raiſed, lies in them.

Q. How know you that ?

A. By *two* things.

1. By the *ſenſe* of the words themſelves.

2. Becauſe *Theſe words are Printed with a different Character or letter, from other words of the ſame Text.*

Q. What is the *ſecond* Text of Scripture annexed to the firſt *Anſwer* ?

A. It is, *Pſal.* 73. 25, 26. *Whom have I in heaven but thee*, and there is *none* upon earth *that I deſire beſides thee*, 26. My fleſh and my heart faileth, but *God* is the ſtrength of my Heare, and *my portion for ever.*

Q. What *Doctrine* do you obſerve from this Text.

A. I obſerve from this Text—that—next to the glorifying of God, to enjoy him for ever.

Q. Why ſay you ſo ? This is no Doctrine : *for it is not full, and perfect ſenſe.*

A. I find it ſo printed in my Catechiſm.

Q. It

Q. It is ſo indeed. However this is *no Doctrine.*

A. True. But how ſhould I *help my* ſelf herein?

Q. Do but *add* thoſe words, which are printed immediately after the Anſwer to the queſtion, to what you have ſaid, and the *ſenſe* will be *full*, and *ompleat.*

A. *Mans chief end is next to the glorifying of God, to enjoy him for ever.*

Q. From *what words* of this Text do you obſerve that Truth?

A. From *theſe* words—*whom have I in heaven but thee, none that I deſire beſides thee. 26. God is my portion for ever.*

Q. Why from theſe words.

A. Becauſe the *force* of the Text, from whence this *truth* is rais'd, *lies in them.*

And *Thus* you may proceed, to *Examine* on all thoſe Texts in the Catechiſm, where the *force* lies in ſome *particular* Words. But

Note with all Care, that *If all the Words of the Text are printed alike, then the force of the proof lies not in any particular words of the Text, but in the whole, and the Doctrine is to be rais'd, not from any particular Words of the Text, but from the whole.*

For Example. The *ſecond Text* annext to the ſecond Anſwer, *viz.* 2 Tim. 3. 16. on which you may thus examine, as you may do alſo on all thoſe Texts of Scripture throughout the Catechiſm, all whoſe words are printed *alike.*

Q. What is the *ſecond* Doctrine in the ſecond Anſwer?

A. That *the word of God is the only Rule, to direct us, how we may glorifie God.*

Q. How

Q. How is this Doctrine *proved?*

A. It is proved out of 2 *Tim.* 3. 16. *All Scripture is given by inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs.*

Q. Where lies the *force* of this Text to prove this Doctrine?

A. Not in any *particular* words of the Text, but *in the whole.*

Q. How know you, that the *Force* of the Text lies in the *whole?*

A. By two Things.

1. By the *ſenſe* of the words themſelves.
2. Becauſe *all the words of the Text are printed alike.*

Q. What is the *ſecond* Text of Scripture annexed to the ſecond Anſwer?

A. It is 2 Tim. 3. 16. *All Scripture is given by inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs.*

Q. What *Doctrine* do you obſerve from this Text?

A. I obſerve from this Text, that *The Word of God is the only rule to direct us, how we may glorifie God.*

Q. From *what words* of this Text do you *raiſe* this Doctrine?

A. Not from any *particular* words of the Text, but *from the whole.*

Q. Why from the whole?

A. Becauſe *the force of this Text, from whence this Truth is rais'd, lies in the whole.*

Q. What is the ſixth Rule?

A. Propoſe ſuch uſual Objections from Scripture,

ture, or Reason, as seem to contradict the Truths asserted.

Q. Why is this requisite?

A. Because the clearing of doubts, and Objections, makes much to the inlightning, and confirming of the understanding, in its clear apprehension of, and firm Assenting to any Truth.

Object. Man cannot glorifie God: For *if we be righteous, what give we him?* Job 35.7. What glory can the light of a dim *Taper* add to the *Sun?* a finite *creature* to an infinite Creator?

Answ. We cannot indeed *give* any *real glory* to God, which he had not before in himself, and that from all Eternity. Only God commands, and expects, that both in *heart*, *lip*, and *life*, we should *lift up* his honour, *make his name, and praise known*; and this he is pleas'd to accept of, and own, as *a glorifying of him*, Psal. 50. 23.

Q. What is the seventh Rule?

A. Particularly improve, and apply the several Truths, which have been opened, and proved by Scripture.

Q. On what account ought this to be done?

A. Because the excellency of Truth lies chiefly in the improvement, and particular application of it, to the benefit of our selves, and others.

Q. How manifold is an Answer in the Catechism?

A. Twofold. Doctrinal, or Practical.

Q. What is a Doctrinal Answer?

A. That which laies down particular Truths to be known, and believed.

Q.

Q. How is a Doctrinal Answer to be applied?

A. Two wayes.

1. By way of information of the judgment in some particular consequences, which do naturally follow from it.

2. By way of Confutation of errors against it.

Q. What is a Practical Answer?

A. That which speaks concerning graces to be improved, duties to be performed, sins to be avoided.

Q. How is a Practical Answer to be applied?

A. Three wayes.

1. By way of Examination of our state, and wayes.

2. By way of Exhortation to improve those graces, and to perform those Duties.

3. By way of Dehortation, to avoid those sins.

Q. But what if the Answer be mixt, that is partly Doctrinal, and partly Practical?

A. Then let the improvement, or use thereof be mixt also.

Uses to be made of the two Doctrines in the first Answer.

1. Of the *first* Doctrine.

1. Information. Hence we *inferre* Gods infinite *condescension*, in that he is pleased to set a price *on man*, that piece of *Earth*, for his own *praise*, and esteems his poor pitiful service, as a *glorifying* of him *Job* 7. 17.

2. Exhortation. Let man *mind* the *end* of his *Creation*

Creation, and *Redemption*, and principally aim at Gods *glory*, in all his Thoughts, Words, and Actions, 1 *Cor.* 10. 31.

2. Of the second Doctrine.

1. Information. Hence we *inferre*, That Mans *Bleſſedneſs* or true *happineſs* conſiſts not in a confluence of all *Worldly* accommodations whatſoever, whether the ſweeteſt *pleaſures*, greateſt *riches*, higheſt *honours*, they being all vanity of vanities, and vexation of ſpirit, *Eccl.* 1. 1, 2.

2. Exhortation. In all *duties* to be performed, in all *ordinances* to be enjoyed, in all *graces* to be exerciſed, and improved; let man look at that which is his chief end and *happineſs*, namely, to *enjoy* Gods *gracious preſence* here, and to be fitted for communion with him in his *glorious* preſence hereafter, *Pſal.* 73. 25, 26.

FINIS.